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What Does the World Need from the Church?

[ALBERT C. DIEFFENBACH, in "Religion Today," *Boston Evening Transcript*]

A church editor is a keen-edged worldling who, better than the most of men in organized religion, gets at the fact, ideal, and reality in this fascinating world. So believing, one of them, Guy Emery Shipler of *The Churchman,* tried out on his colleagues up and down the Eastern seaboard the following: "What does the world need from the church?"

Like most symposia, there is a range of diversity here that sharpens interest, yet underneath is a single strain in which they all come together. Llewellyn Jones of *The Christian Register* believes that a certain detachment is the first thing, the attitude that regards the world from outside. This viewpoint is, after all, the chief function of any editor.

The world is fevered, he says, with race-worship, anti-intellectualism, and nationalism. "The church should be cool and objective, and remember that building is a matter of measured and deliberate procedure, not of raptures."

If the church can no longer be the intellectual leader in a day of specialization, it can assume a leadership in the orientation of all new fields of knowledge, from the point of view of the builder of and dweller in the kingdom of God. Thus it is not to be expected that anything will happen tomorrow, but the day after tomorrow there ought to be a difference toward good.

This suggests that what is needed is insight. and Rev. Lewis Oliver Hartman of ZIONS HERALD says the church should have courage to take the lead and give what the church has but does not know it. "The church has the answer, but so long as it only partially believes and practises its own gospel, how can it expect the world to listen?"

To this Dr. John W. Bradbury of *The Watchman-Examiner* agrees. Whenever the church has been militant in its ambition to fulfil the command of Christ, it has progressed, but when its spirit dwindles it goes in for political manipulations and social panaceas. What is needed is a uniting of forces for world evangelization.

Such a call would give the world what it most needs, that is, a conscience, according to Dr. Paul S. Leinbach of *The Messenger.* "This is the greatest task in which men can be engaged—to develop the consciences, the ideals, and the aspirations of their fellow men, to light the fires of the human spirit, to set men's hearts upon God. It is the main business of the church."

Specifically, the world needs the beauty held sacred by the church as an antidote to the crass and sordid, which is too much with us, says Dr. Richard L. Shipley of *The Methodist Protestant-Recorder.* "The church should do more than teach the inspired literature of the Holy Scriptures; it should by worship, in public sanctuary and in secret places of prayer, serve to create an experience of divine reality in the consciousness of men. The world needs the prophetic voice which declares that God is served when words and gestures are carried through into all life."

Kenneth Leslie, who edits *The Protestant Digest,* thinks the world is in a planetary, conclusive, and abysmal division today, unprecedented in history, and what the world needs is articulation by the church of one set of standards which the modern world has never had. This means, first, thought by the thinkers of the church, and after that, action, for you cannot think without acting. This is what is behind the social gospel. There are places where the spirit of Christianity has been absorbed. We are approaching the end of an era, Mr. Leslie thinks, and we must carry over all the good we have.

It is the opinion of Dr. John Haynes Holmes of *Unity* that this is an age of relativity in which you adjust yourself to conditions. The words we speak and the things we do are made relative to something extraneous and impermanent. "There is no Truth any more, no Right—and, of course, no God who is the same yesterday, today, and forever. Our need today is the absolute ideal. There are plenty of influences to counsel prudence, insinuate compromise, even urge surrender. But the church is not one of these."

In line with this, Dr. William E. Gilroy of *Advance* lays down five fundamentals, like the absolutes in the Oxford Group Movement—honesty, idealism, faith, fellowship, and devotion. He says, after elaborating each of these, "The world has a right to expect of the church that it shall be true to its own claims and professions. It is the church itself that has set the standard of expectation."

After the foregoing foundations, one finds Dr. John van Schaick, Jr., of *The Christian Leader* saying, "What the world needs from the church more than anything else is to make men believe and act upon the Christian teaching that man is a child of God. If we could su ceed in this task, or when we succee there will be no wars and no pogrom no one will be economically disinhe ited and no ignorant or submerged cla will be neglected. It seems like a impossible task, but there are a proaches. There is a faith in our ow hearts and in the lives of others th God put a spark of His own life in th lives of all."

"Nations are temporal; men an mankind are eternal," Salvador Mad riaga once said. The world needs t know the eternal value of huma beings, as ends and never as means, sa Dr. Richard W. Wood of the Quake journal, *The Friend.* Under all cond tions, relations between human bein should be relations of mutual respec "respect not for the limited and impe fect actual person, but for the unlim ited, eternal personality which clai respect for the divine potentiality whic he represents." If the churches can he the world to feel this eternal value th will be taking the essential first step the realization of the kingdom of G on earth.

To all these things I would add th the church has never lacked absolu spiritual ideals. The really impor thing is for the church—that is, you a I, with the multitudes of others, are t church since the church is personal o is nothing—to mean business, and the thing the church teaches and profess. That way would meet t world's need, set it right side up, a keep it there.

——Radio executives are said to be worr by the growth of the "I'm not listenin movement among housewives. About fo months ago members of the Woman's Cl of New Rochelle, N. Y., reached the limit their patience with the sort of stuff whi the radio chains dish out during the daylig hours. According to a survey made *Variety,* that bible of the amusement wor 84.92 per cent. of the daylight hours on t radio are devoted to what are usually list as "dramas and serials," but what the rac industry knows as "soap tragedies." . . . T whole business is an insult to the inte gence of American women, since it sho that business and the radio regard the tion's homemakers as being little above t moronic level. The women of New Rochel accordingly, banded together in an "I'm listening" pact. Without meaning to do they seem to have launched a national mo ment. Now there is a Women's Natio Radio Committee, with headquarters at West 57th Street, New York, pledged make a comprehensive study of the wh matter and, when the facts are all in ha to lead a national demand for better d time programs. We still don't see why, w more than one hundred stations broadca ing, it is not possible to arrange the cha so that there may be soap tragedies for th who want them, and something better those who don't.—*The Christian Centu*

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THE INDEPENDENT METHODIST WEEKLY

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How to Build a Congregation

I. FEEDING THE BODY—FEEDING THE SOUL

GEORGE NEWLON DANFORTH

ave been wondering if I could successfully defend the native side of the following resolution:

Resolved, That if a Methodist minister knows the twelve asic Motivation Laws and five to ten methods, ways, or echniques of using each of the twelve, he can play a lecisive part in the current great Methodist Advance: he an increase the numerical size of his weekly congre-gation from 100 to 150, or from 500 to 750, and at the ame time increase the average quality of that congrega-ion, measured both in terms of wealth and by the much igher standards of Christian action in daily life.

now that I am "sticking my neck out" in taking the native on such a dogmatic thesis. But bear with me. nted to state an objective to shoot at, a worthy ambi-to aspire to. And in the interest of brevity it seemed to be dangerously specific and constructively definite, r than to be safe behind glittering generalities.

t me approach an attempt to justify this first state-t by a detour.

rist commanded, "Feed my lambs—feed my sheep." ere are approximately twenty-five thousand Methodist sters working day and night to carry out this great mandment of our Lord. It is their one compelling aim. e science of feeding people is a new and fascinating . What do we know about it?

ere seem to be two kinds of human hunger—physical er and emotional hunger. A dietitian's success varies tly with his ability to satisfy the physical hunger, and proaches his task scientifically. A minister's success s directly with his ability to satisfy the emotional hun-and he also should approach his task scientifically. the two kinds of human cravings, the emotional ones uch more complex and consequently less understood. t any real knowledge of physical hunger, even, is vely new. In the old days we thought of bodily hun-in terms of bread, meat, and potatoes. Any craving could not be satisfied with these was not a hunger; it mystery, a curse, a plague. We know better now.

e are all familiar with the story of Drake's sailors and y. These men had plenty of hardtack and pork, but they became sick. By accident it was discovered that, if green vegetables were supplied, this scurvy disappeared. Why, no one knew.

Because vegetables were hard to store on long cruises, crude experiments were made, and by trial and error it was found that lime juice also kept British sailors free from scurvy. And in this process was possibly one of the first glimmerings that something more was needed for bodily diet than bread and meat. Since 1795 it has been a law that weekly rations of lime juice be prescribed in the British Navy. This is the origin of the nickname "limey."

Rickets and pernicious anemia have gone through the same experience. Within the last year pellagra, the devastating skin and nerve disease of the poor whites in the South, has yielded to the same general approach. The story is interesting.

Dr. Goldberger experimented with human guinea pigs. He secured authority to promise eleven convicts their pardon if they would submit to his diet. It was quite similar to Walter Reed's heroic experiment with the yellow jack. Goldberger felt that pellagra was not an act of God, nor was it a transmissible disease, but that it was some form of malnutrition, probably traceable to the prevalent diet of hominy grits and fat salt pork. And he proved it. Drs. Spies, Bean, and Stone continued this work with their experiments on vitamin B-2. And so the story of bodily hungers and their satisfying foods is slowly being unfolded.

We first thought of food as bread and meat; then we thought of foods in terms of carbohydrates, fats, and proteins; now we are beginning to find that there are many other elements so small that they have been invisible to the human eye. Vitamins—there is apparently a whole alphabet of them.

We know that, though a person have all the steak, bread, and potatoes in the world, if he is short on vitamin A, he will catch cold easily; if he is short on some of the complex B vitamins, he might have the dreaded Asiatic disease beriberi, or paralyzed arm and leg muscles, or troublesome heart nerves; if he lacks vitamin C, he will

have scurvy; if he is short on Vitamin D, he will have rickets; and so on down to K, the last discovered vitamin, with more to come.

This, we know, is not theory. People actually die from lack of vitamins. Four hundred thousand a year die of pellagra alone.

With this new-found knowledge available, I believe it would be safe to say that if a diagnostician was thoroughly familiar with the three basic forms of energy food and the ten or fifteen different vitamins, which might be called control elements, he could play a proud part in the current advance of American health. He could increase by one third the average amount of physical vitality among his patients.

I have written of physical food at some length to furnish a background for my resolution and a basis for exploration in the new field of motivation.

When we turn to this new field of emotional hungers and how they may be satisfied, we find that the question, unfortunately, has not been subjected to as much scientic research. It is a more intangible field, and yet I am strongly of the opinion that a surprisingly close parallel can be drawn. It would go about this way.

The psychologists differ on a great many things. There is the James school, the Freud school, the Watson school, the McDougall school, the German Gestalt school, and so on, but they all seem to agree that there are within us some God-given driving forces or control mechanisms. Whether these should be called "reflexes," "instincts," "emotions," "needs," or "wants" is of small consequence.

Because I have been writing of physical hungers, I am going to call these driving forces "emotional hungers." Knowledge regarding these emotional hungers is slowly unfolding, as is knowledge in the vitamin field.

Authorities differ regarding the names for these emotional hungers and their exact number. But, in the interest of definiteness, I am going to limit them to twelve that can be named, defined, and classified. These hungers will overlap somewhat.

In this article I am going to attempt to name and define these twelve hungers. In subsequent articles I shall try to set down under each hunger techniques that have been and are being used successfully in the lay world, in such fields as advertising, merchandising, politics, theater, writing, and publishing. I am then going to venture to suggest a few techniques that may be used in the ministerial field, with the thought that, as more techniques are developed to satisfy these emotional hungers, the individual minister will meet with still greater success in his endeavor.

Here is my list of the twelve basic emotional hungers:

We have an emotional hunger for Security
We have an emotional hunger for Progress.
We have an emotional hunger for Health and Beauty.
We have an emotional hunger for Superiority.
We have an emotional hunger for Companionship.
We have an emotional hunger for Acquisition.
We have an emotional hunger for Activity.
We have an emotional hunger for Competition.
We have an emotional hunger for Family, Race, Group.
We have an emotional hunger for Curiosity.
We have an emotional hunger for Sex.
We have an emotional hunger for Religion.

The twelve Motivation Laws are based upon these twelve hungers. When you, as a public citizen, satisfy the emotional craving or hunger for a feeling of Security, you are using the Security Motivation Law. Any method that you employ in satisfying this Security Hunger then becomes a Security Motivation Technique.

There are three ways that an individual, either layman or minister, can handle these emotional hungers in others.

He can deny them.
He can neglect them.
He can fulfil them.

If a minister denies the fulfilment of these emotional hungers, he will motivate people to turn from him, to ignore him, and even to despise him. If he neglects to provide for legitimate fulfilment, he will be motivating people to neglect him, and his influence in his community will be nil. If he provides for the legitimate fulfilment of these twelve emotional hungers by a proper selection of Motivation Techniques, he will cause people to call him "blessed" and will be able to lead them across the land, under the water, and into the sky. They will gladly go with him into the Great Advance.

As I have already said, in the next article I shall attempt to take up these twelve Motivation Laws individually, defining them and setting under each one some Motivation Techniques that have been and are now being successfully used in the lay world. I shall also try to analyze some of the Motivation Techniques that have been used by the great religious leaders, because among them there have been, and are, some of the greatest masters of motivation the world has known—the greatest of whom was Jesus Christ.

Everyday Living

OUR WEAK SPOT

★

JOSEPH FORT NEWTON

Every human being has a weak spot; he is lucky if he has only one. If he does not watch it carefully, it may trip him up and throw him down. A little self-attention will heal it.

"A chain is no stronger than its weakest link," is an old saying. The same is true of a character or a temperament. It is only sound sense, then, to discover and deal with our weak spot.

To do that, we must not only admit it honestly but face it squarely. We must see ourselves objectively, as the highbrows say—that is, look at ourselves as if we were someone else.

If it were a physical defect, or excess, we would have it attended to. Yet many a man, unwilling to correct a twist of mind or disposition, goes to defeat, handicapped by his weakness.

By a little extra effort, by taking himself in hand, a man may become strongest in his weakest spot. It has been done many times, as a study of biography teaches again and again.

Often a great spiritual experience will make a man over, as it did Frederick Myers. He was vain, impatient, disdainful, hard to live with. A new and vivid faith made him an entirely new man.

As a boy, Benjamin Franklin was a good deal of a

(Continued on page 253)

BY THE WAY—
Comments on the Passing Pageant

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HALFORD E. LUCCOCK

Firing Squad in Galilee

One of the incidents in Pierre Van Paassen's great book, "Days of Our Years," which sticks like a bur to the mind is his report of an interview with Marshal Lyautey, French colonial administrator and empire builder of North Africa. Owing to a chance meeting and waiting with him on a library porch in Paris during a rainstorm, Mr. Van Paassen had the opportunity to ask the French proconsul his opinion of Pontius Pilate as a colonial administrator. Marshal Lyautey had a great deal of scorn for Pilate's lax government in allowing Jesus' teaching to spread so far.

"What would you have done, had you been in Pilate's place?" Van Paassen asked the African war lord and governor. "I would have settled the whole matter early and easily by putting Jesus in front of a firing squad when he was up north in Galilee," said Lyautey.

Thus spoke the twentieth-century procurator. Partly, of course, that rough, ready answer reflected the character of Marshal Lyautey. But it is also a characteristic reliance of hard power in our modern world in many realms. They are not in favor of any "nonsense." When proposals expressing the mind and spirit of Jesus appear in our world, there are many who would vigorously stop them before they get started. There are a good many calls for a "firing squad in Galilee" these days. "If any sentimental nonsense about brotherhood gets started, stop it right away"—that is the voice of entrenched privilege and power. It speaks firmly and sharply like the staccato bark of a rifle, in the area of race relations and industrial relations. Jesus is still a "subversive" influence in the minds of those who want to "pickle" the world just as it is.

We are entering the week before Easter, with its high memories of the last week of Jesus' life. It is well to remember the motives and the forces that brought Him to the cross. Those same forces are terribly alive and active in our world. They fear the upsets which the Great Disturber will bring if His ideas and spirit get loose in the world. There is continual need for the kind of courageous witness that He gave to the truth.

Reliving Discoveries

One of the finest tributes ever made to the character and personality of a person was the remark of one friend about another that "meeting him is like coming across a paragraph from the New Testament in the midst of a daily newspaper." Sometimes we have almost that exact experience when reading a newspaper. We came across a casual phrase the other day which seems worthy of a place in the New Testament. It occurred in the midst of an article on the recent trip of Professor Samuel Eliot Morison of Harvard University, retracing the voyages of Columbus. This account said that Professor Morison set out on his voyage to "relive the discoveries of the great discoverer."

Does not that phrase put into picturesque form the opportunities of Christian faith and living? The phrase is something to be taken into the imagination and allowed to unfold of itself, as it were, rather than to be commented on in heavy pedestrian prose. Yet its close and real relationship to Easter, to which our hearts and minds are looking forward at the present time, may be suggested. There are some discoveries that have been made once for all and cannot be relived. Among such are the discovery of the circulation of the blood and Copernicus's discovery of the sun as the center of the solar system.

There are other discoveries that can be relived, reexperienced. Indeed, that is the only way in which they can be truly realized. The great spiritual discoveries of Jesus are of this sort. We can relive His discovery that he that loseth his life shall find it. Until we do relive it, it means nothing but a fine-sounding motto. We can relive His discovery that those who hunger and thirst after righteousness are blessed. And we can relive the Easter discovery of eternal life. Here and now we can have the experience of values in life so worthful, fellowship with God so real, that they have in themselves the assurance of permanence. The only adequate foundation for a sure faith in immortality is to live over again the great discovery of eternal life here, today.

Prejudice

"I discovered Prejudice, in the figure of a woman, standing in a corner, with her eyes close shut, and both forefingers stuck in her ears; many words in confused order, but spoken with great emphasis, issued from her mouth." —*Bishop George Berkeley.*

45 to 1

"These lazy loafers on relief and on WPA wouldn't take a job if they could get one."

You have heard the foregoing gem of wisdom and truth uttered hundreds of times. Here's an item that bears on it. In New York City a few weeks ago, two thousand temporary jobs were to be filled by the municipality. Ninety thousand persons applied for the jobs, thousands of them waiting in line all night in the cold to make application.

Forty-five applicants for every job. "The lazy bums!"

"Here Is What Is Left, Lord"

The pastor of a Methodist church at a state university told us the other day of a prayer made by a student at a Wesley Foundation meeting. It was an offertory prayer, in simple and honest language. The student prayed, "O Lord, we have paid our tuition, we have paid for our books, and our board, and our dues to different things. And now, O Lord, out of what is left we bring Thee our offering."

These were honest words. Yet the phrase "out of what is left" is an uncomfortable one for us all. We don't make that prayer in so many words. But the phrase does make an accusing picture of what we do. After the butcher, the baker, and the candlestick-maker have had their preferred claim on our money, if there is anything left, we may make an offering. The causes of the kingdom of God are so often given merely the scraps and left-overs.

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Thoughts on the Cross

As the Lenten season draws to its close the thoughts of Christian people turn from the more general aspects of our Lord's life to the events included in Holy Week. Two books of recent issue cannot but helpfully focus the attention of readers upon the continuing mystery and blessing which the days just prior to Easter commemorate.

The first of these volumes, "Modern Man and the Cross,"* was written by Dr. John C. Schroeder, well-known Congregational preacher, now professor of homiletics in the Yale Divinity School. The author begins by noting the paradoxical permanence of the cross in human history as the symbol of Christianity. He explains this phenomenon in part by describing the limitations of personal goodness and personal righteousness, and by affirming that the cross marks the union of these in a single life. In other words, the cross "alone reveals man's nature to himself and at the same time proclaims a faith that will save him from himself."

The thesis thus stated in the first chapter is enlarged in repeated applications through the rest of the book. Professor Schroeder reveals the significance of this symbol for man's history, his personality, his wisdom, his church, his sin, his salvation. "Modern Man and the Cross" is remarkable both for its understanding of present-day life and for its exposition of the truth involved in Jesus' death. It is a collection of essays rather than sermons.

The second of the two studies, "So They Crucified Him,"† by Rev. Frank Stone, is as English in its mood and outlook as Dr. Schroeder's volume is American in its rationalism and logic. Mr. Stone's chapters are direct, terse, and exalted as only speech is exalted when it serves as the medium between a glowing messenger and an expectant congregation. The thought of his exposition is similar in places to that of Dr. Henry Sloane Coffin in his "The Meaning of the Cross." But the English author adds the warmth of a disciplined imagination, which makes those who read him feel as well as see the truth he expounds.

Mr. Stone opens with a fascinating picture of Jesus as a human figure. He moves on to portray "The Man on the Ass"—the Palm Sunday portrait—and then devotes a chapter to each of the "seven last words." The final pages contain an arresting Easter meditation, "And So—Home!" For the mind weary perhaps of the familiar expositions of Jesus' Passion, "And So They Crucified Him" will serve as an exhilarating tonic.

A Layman Gets His Chance

Again and again, especially of late years with the growth of lay power and influence in the Methodist Church, certain laymen—not always, to be sure, the most active and loyal—have registered rather severe criticisms against the church papers on the ground that they were "too highbrow" for the ordinary church member, and against the preachers for their "dry, uninteresting sermons," which, it is claimed, are one of the direct causes of the non-attendance of "the best people" in the community and of the meager congregations which, generally speaking, seem to be the rule rather than the exception in Methodism.

We now propose to give a layman who has had training and wide experience in the field of human motivation a chance to write a series of articles for the HERALD which should be read not only by the ministers but also by these critical laymen; for the discussions will deal with a live-wire issue, "How to Build a Congregaton." Our readers may not agree with the writer of these articles, but we propose to let him have his "say," and to say what he has to say in his own way.

George Newlon Danforth, the writer of the series, "got the country slant from a youth spent in a small Maine town." He was graduated from Massachusetts State College and afterward taught school in Minnesota. During the World War he saw service in France as a U. S. artillery officer in the Argonne and also taught in the A. E. F. University. Since the war he has made industrial surveys and done research work in psychology. He has read and studied a wide variety of books by leaders in the psychology field. He is the author of "The Danforth Survey of Professional Practise" and a "Conversation Note Book for Students," and originated the "Danforth Personality Audit." In recent years Mr. Danforth has perfected the method of evaluating psychological appeals that are effective

*MODERN MAN AND THE CROSS. By John C. Schroeder. Charles Scribner's Sons: New York. Price, $1.50.

†SO THEY CRUCIFIED HIM. By Frank Stone, M. C., M. A. Foreword by Canon F. R. Barry. Charles Scribner's Sons: New York. Price, $1.

in motivating human actions. He is now much in demand as a consultant on matters of advertising and selling, and has conducted numerous "Motivation Clinics" before such groups as the 100,000,000 Club of New York and the Advertising Federation of America.

The general theme of the new Herald series, "How to Build a Congregation," will be treated in three articles bearing the following subtitles: "Feeding the Body—Feeding the Soul," "The Twelve Motivation Laws," and "Successful Motivators in Religion." The first of the series appears on page 243 of this issue of the Herald; the second will be published in the issue of March 27, and the third on April 10.

We invite criticism and comment on "How to Build a Congregation" from both laymen and ministers. Write the Herald if you think Mr. Danforth is representing a popular lay point of view, if in your opinion his logic is sound and his methods are practicable. If you disagree with him, be equally free to indicate wherein you think he is mistaken or has failed to make his point. Above all, we should like to hear from ministers and laymen who are actually trying out Mr. Danforth's techniques. Report to us how they work or how they fail to work.

A Poet's Greeting

Zions Herald is one of the great and powerful journals of America. Luck stars attend it!

So ran the greeting left for the editor of Zions Herald by Edwin Markham when he called at this office on February 6, 1930, in company with his friend Dr. William L. Stidger. On the previous Sunday morning Mr. Markham had read his poem "Lincoln, the Man of the People" at the morning service of Copley Methodist Church, Boston, following Dr. Stidger's sermon on "Behold the Man," and had there met for the first time Dr. William E. Barton, Lincoln biographer, who offered the prayer at the service. Mr. Markham was a reader of as well as a contributor to Zions Herald. The announcement of his death, together with a portrait, will be found on page 252 of this issue.

"Information, Please"

With this issue of the Herald, we present a new feature, "Questions on New Church," a kind of "Information, Please" column for Methodists who are seeking facts and interpretations about united Methodism. The first instalment of questions with answers appears on page 250.

Rev. James Edgar Skillington, a graduate of Dickinson College and Drew Theological Seminary, with an excellent record as pastor of five important churches in Central Pennsylvania Conference and five years as a district superintendent, is in charge of the Herald's new feature. Dr. Skillington has been a member of all the General Conferences of the Methodist Episcopal Church since and including the one in 1924, and also was a delegate to the Uniting Conference. He has been a member of the World Service Commission and its Administrative Committee since the organization of the commission, and secretary of both since 1932. He was a member of the Committee on Rules in the General Conference of 1936, and was a member of the committee that prepared the rules for the Uniting Conference. In that Conference he was chairman of the Committee on Rules, which committee has prepared the rules for the coming General Conference. In every General Conference in which he has represented his Annual Conference, the Central Pennsylvania, he has led his delegation.

We are delighted to welcome Dr. Skillington to the Herald staff, for he is eminently fitted to conduct the new "Information, Please" column.

Preacher Bishop

Widely known as one of American Methodism's most eloquent preachers was Bishop Charles Edward Locke, who died on Monday of last week at his home in Santa Monica, Cal., of a heart attack.

Bishop Locke was born in Pittsburgh, Pa., September 9, 1858, the son of a Methodist minister. He graduated from Allegheny College in 1880. His alma mater later honored him with the doctorate of divinity, and in 1915 the University of Southern California gave him a doctorate of laws.

In 1882 he was ordained to the Methodist ministry. During his career in the pastorate he served important churches in Pittsburgh, Portland, Ore., San Francisco, Cal., Buffalo and Brooklyn, N. Y., and Los Angeles, Cal. At the time of his election to the episcopacy in 1920, he was pastor of First Church, Los Angeles. During his active years as a bishop, he received two Area assignments, Manila and St. Paul. Retirement came in 1932.

The Late Bishop C. E. Locke

Bishop Locke was not only a preacher of unusual brilliance and power but also a prolific writer for newspapers and magazines. He was the author of a number of books, including "Freedom's Next War for Humanity," "The Typical America," "Eddyism," "Is the Negro Making Good?," "The Eternal Masculine," and "The Everlasting Sign."

In 1882, the year of his ordination, Bishop Locke was united in marriage to Miss Mina J. Wood of Pittsburgh. Surviving him are his widow; three daughters, Mrs. Fletcher White, Mrs. William B. Thompson, and Mrs. Sidney C. Walker of Kansas City; two sisters, Mrs. Margaret Locke Coates of Pasadena, Cal., and Mrs. Thomas Anderson of Evansville, Ind.; a daughter-in-law, Mrs. Charles Edward Locke, Jr., widow of the bishop's only son; and a number of grandchildren.

MOST MEANINGFUL SYMBOL

Men think and live by symbols. They constitute a convenient way of expressing in small compass complex and far-reaching ideas. The world is full of symbols. We have today the hammer and sickle, the swastika, Old Glory, and the Union Jack, for example, as symbols of nationalisms; in medicine there is the caduceus; in law, the scales of justice. The early Christians used a fish as their secret symbol, since the letters of the Greek word for fish furnished the initial letters for the expression "Jesus Christ, Son of God, Saviour."

But the most meaningful symbol the world has ever known or will ever know is the cross. For crowded into that emblem is the whole significance of the universe and the world, of human life and destiny. There never was and there never will be so much meaning gathered up into a single symbol as is found in Calvary's sign. It is all there.

Consider, as we move toward the closing days of the Lenten season, some of the eternal truths symbolized by the cross. As the practical business man would say, let us "break it down," or, as the college professor would say, let us "analyze it." The cross will reveal deep secrets about God and man, which we can discover as we open our minds and hearts to the meaning of the world's greatest tragedy. The cross has a story to tell—the most dramatic ever told since time began.

The cross tells us about God, and it tells us about Him in such an emphatic and conclusive way that any man zealous for truth, and obedient and teachable in spirit, cannot fail to discover something of what is in the mind and heart of the Heavenly Father.

He hates sin. That is the meaning of the blood. God is an ethical God, a God of uncompromising morality. He demands that His standards shall have sway throughout the universe, since there can be no meaning in life for Himself or anybody else without righteousness. So uncompromising is the Creator on this point that He demonstrates His fixed, unalterable determination by a head-on collision with the forces of iniquity which resulted in His own suffering and death in Christ on Calvary's cross. If anyone thinks God does not mean it when He declares in His Word that He hates wickedness, let that man take a long look at the cross until its meaning becomes clear.

God loves man with an everlasting love. That also is what this symbol the cross says. Calvary is just the measure of the distance God will go to encourage, to help, to save you and me. He gave His Son. He gave Himself. After that there was nothing else left to give. But this giving is not just an historical giving, a "once for all." It is a living giving, for the cross is the expression in time of the eternal nature of God. He is a giving God yesterday, today, and forever. He is giving now, loving now, helping now. The cross tells what happened in Palestine two thousand years ago, and it likewise tells what is happening now, two thousand years later. For God is here the suffering, loving God, the invisible Spirit at work in each of us.

The cross tells us about man. It proclaims for all the world to know that man is not just a sinner. He is in his essential nature godlike. He was and is created in the image of his loving Heavenly Father. We get beautiful glimpses of this fact again and again in our fellow men. In the God-man, the man-God, suffering on the cross, he who has eyes to see can discern humanity in its life-and-death struggle between the higher and the lower self. That thorn-crowned, bleeding figure on Calvary's hill is I. He is the eternal humanity revealing to the light of day the deep inner nature of man, his insatiable idealism, his never-ending struggle with the flesh.

The cross has still another story to tell, a story of forgiveness and healing of body, mind, and soul, for men and women and children everywhere. The death of Christ made an end of sin—potentially. The victorious encounter of the Son of God with iniquity published to the world for all time the weakness and futility of the forces that degrade men, and proclaimed from the housetops the final defeat of the "powers of darkness." It was done once. It can be done again. For did not this defeated Christ rise again from the dead, a glorious conqueror who won by losing? "I love you with an everlasting love," says God through the dying Christ. "You can win by my help, even as Christ won," He adds. And so the cross has a message for all sin-burdened, fear-obsessed, sick and afflicted men and women. That message is forgiveness, and a new start backed by the invincible power, wisdom, and love of the Creator and Father of all mankind. The most discouraged, most defeated, most desperate child of the living God, if he will but look persistently at the world's greatest symbol long enough to catch its inner meaning, will cry joyfully, "I believe in the forgiveness of sins."

All this the cross means, and much more. Someone has pointed out that the cross on which Christ was crucified had an upright and a crosspiece, signifying the meeting of two worlds—the visible and the invisible. The horizontal bar stands for our human life lived in time; the vertical bar is the life of the Eternal coming down from above to pierce our material existence with a new spirit and a new power. The cross, then, is the focal point in human history, marking a new order of things, proclaiming a God of righteousness and love, the godlikeness of man, and the possibility of forgiveness and a new start. A new start! That is the inspiration, the power, the hope of the cross.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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WILLIAM G. CHANTER

The Book of Exodus is a strangely modern book. It begins with a striking story of what we nowadays call power politics, and an equally striking analysis of the nature of this evil thing. The folly and the inevitable failure of immoral power are here set forth with impressive vividness and power.

Come, let us deal wisely with them.

First of all, we have a picture of the great king, swelling with assurance, proclaiming that his policy is the very essence of wisdom. In the light of subsequent events there is a terrible irony in these confident words. But listen to any of our modern tyrants and you will hear the very same thing. No doubt since Egypt was a civilized and cultured nation, the Pharaoh had among his advisers some who raised the issue of humanity when measures for dealing with the Hebrews were being discussed. But can't you hear him as he tells them to face the facts, the facts of Egypt's peril, the facts of his and their responsibility for the preservation of her greatness, the fact of the low state of development to which these Hebrews had attained, and the fact that this low state of development must mean that there was something inherently weak about them, something base and unworthy in their blood? He could appeal to the grandeur of Egypt's culture, to the splendor of her achievements in art, in science, and in religion. Surely, he would say, the risk of losing this magnificent heritage was not to be taken merely for the sake of dealing gently with a race that was clearly subhuman.

You may ask how nonsense like this could ever dare to call itself wisdom. But if you listen to the conversation in the club cars and on the streets today you will hear this very same stuff, and you will read it in the newspapers as the deliberate utterance of the rulers of great countries. It is altogether too common in political and economic discussion. How can its crass folly find such wide acceptance of its preposterous claims?

Now there arose a new king over Egypt, who knew not Joseph.

For one thing, here is ignorance. There is an ignorance of history, ignorance of the scientific method, ignorance of the scientific spirit. The dictators are insistent on the preservation and extension of ignorance. The Pharaoh knew nothing of the history of the race he was oppressing, nothing of the obligation under which they had laid all Egypt. Because he was ignorant, he was unable to tell the difference between wisdom and cruel folly. And this ignorance with all its dangers existed among a nation that had a highly developed system of writing, whose upper class had a rightful claim to be called educated. Space forbids the particular application of this to our own day. But think of the ignorance which allows the idea that Negroes are inherently inferior to white people to get the wide acceptance which it has in our enlightened United States. Think of the ignorance of history which allows the old dragon of intolerance to raise its head in a country born of a struggle for freedom. Pharaoh could appeal to facts that were simply the invention of his own royal ignorance, and he could interpret real facts so as to make them false, again by reason of ignorance, his own and that of the people. And today we are cursed with an ignorance so wide-spread as to threaten us with ruin.

Behold, the people of the children of Israel are more and mightier than we.

Ignorance is not simply a matter of the failure of the mind to acquire facts, however. There is an ignorance that is born of fear, for fear befogs the mind. It was absurd for Pharaoh to say that Israel was mightier than Egypt, but he was frightened and frightened men will believe almost anything. So otherwise intelligent men who are brought to fear for their business prosperity will believe that the Jews are dominating all the business of all the world, will believe that all lynchings of Negroes are visited upon sex criminals, will believe that all labor unions are rackets, will believe anything and everything. Fear begets hate, and hate will believe anything about those whom it fears and therefore hates.

But what was Pharaoh afraid of? Egypt was one of the great world powers, this Hebrew race was insignificant. True. But find any great power that is not armed to the teeth, afraid lest its weaker neighbors despoil it.

And they built for Pharaoh store cities, Pithom and Raamses.

With ignorance and fear and hate goes greed. Greedy people are always afraid lest they lose the things for which their appetites are keen. Greed blurs the mind into thinking that cheap labor is really cheap, that slave labor is really profitable. Of course there is no truth in all this, of course slave labor is always in the long run the dearest in the world. To be sure, slavery has always ruined every civilization that based itself on it. But greed cannot see clearly, and greed helped to blind the Pharaoh's eyes.

Greed has been one of the great forces that have dragged the world into the abyss of war in which it is now struggling. But it always masqueraded as wisdom. It always does. Nation and class and individual cling to selfish gain, not knowing that gain at another's expense is never gain for long.

And the children of Israel sighed by reason of their bondage . . . and their cry came up unto God by reason of the bondage.

The final reason for the folly of Pharaoh's wisdom was that it was a godless wisdom. The great men of the world today are fond of referring to God as their patron in terms that show little realization of what they are saying. The God of the Bible is no conscript of any dictator, no synonym for blood and iron. To think of the world without thinking of it as God's world, to think of God save as love and righteousness, to think of any man save as a child of God—why, all this is folly no matter how bravely it is tricked out in the stolen plumes of wisdom. Of all things this is the most certain—that for all the world's empires there is a day of judgment, and the Judge is the Eternal God from whose decrees there is no escape.

This and this alone is wisdom.

Questions on New Church

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JAMES EDGAR SKILLINGTON

Under the new law, can a bishop in one Jurisdiction be transferred to another for residential supervision?

Yes. See ¶38 in the Discipline. Such transfer may be made by the Council of Bishops when it is requested by the Jurisdictional Conference to which it is proposed to make the said transfer. We shall do well to notice that the Council of Bishops is not required to make such transfer under any circumstances and this body only may make such transfer. It is evident that the Council of Bishops would have many vital interests to consider in connection with such a proposal. This thing is not likely to be done easily and hence not likely to be done often.

We laymen are being asked to help in the "Advance" program, which seems to be an evangelistic effort. Can you give me a good definition of evangelism?

I could quote you a dictionary definition, but I hesitate to undertake to say what the word means as commonly used in Methodist circles today. I think most frequently it means religious activity which has for its aim the persuading of individuals to consent and undertake to be Christians. Of course that involves much and opens the way for many questions not to be considered here. Of course, too, this activity may appropriately be directed toward those who are nominally, but scarcely really, Christian, which opens the way for even more questions.

Who is paying the expenses of all these Conferences—Uniting, General, and Jurisdictional? How much will the General Conference cost?

An estimate is made of the sum that will be needed for each Conference. This is divided, upon the most equitable basis that can be agreed upon, among the Annual Conferences, subdivided among the districts, and subdivided again among the pastoral charges. Allowance is made in the estimate for the fact that some of these apportionments will not be paid in full. More than ninety-one per cent. of the apportionment made for the Uniting Conference by the Methodist Episcopal Church, South, was paid, and a trifle more than eighty per cent. of the apportionment made by the Methodist Episcopal Church. The difference in these percentages is probably due to a difference in the liberty allowed to a pastoral charge to deal more or less generously with one apportionment than with another.

The Uniting Conference cost approximately (I do not have the figures for the Methodist Protestant Church) $150,000. That amounts to about two cents a member. It cost nearly twenty per cent. less than the 1936 General Conference of the Methodist Episcopal Church, and that 1936 General Conference cost less than any other General Conference of that church for some quadrenniums past. The Uniting Conference cost approximately $10,500 a day and the 1936 General Conference of the Methodist Episcopal Church approximately $10,000 a day. The former sat for fourteen days and the latter for twenty-two, and of course the more days the less the cost a day.

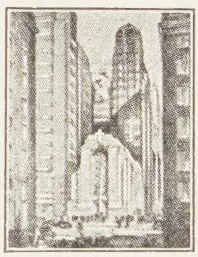
The 1940 General Conference of The Methodist Church, meeting on the Atlantic seaboard, may have a larger bill of traveling expenses to pay, though this will be offset by the fact that a disproportionately small number of the delegates will come from the Far West. Its preliminary work will probably cost somewhat less than that of the Uniting Conference. That is about all that can be said now concerning its cost. I cannot see why it should sit much if any longer than the Uniting Conference sat.

Each Jurisdiction arranges for its own Conference and the expense thereof, and some will plan for longer and more expensive sessions than others. The Jurisdictional Conferences will probably cost less in proportion to the number of their members respectively than the General Conference for several reasons, two of which are: shorter average distance traveled and the shorter time of sitting.

ATLANTIC CITY—MAY 2, 1940

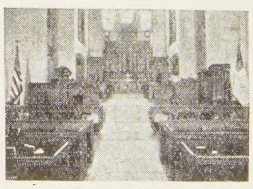
F. W. MUELLER

What makes this date important—an outstanding speaker, reception to fraternal and other special General Conference delegates, emissaries, and visitors, the anniversary of a denominational board or society? These are all great occasions and ought to attract the attendance of large crowds of people. But on May 2 it will be different. On this evening the thought and fullest attention of the denomination is to be focused on the "Sanctuary," "My Father's House," with a comprehensive and appropriate pageant-like presentation and service to bring out in bold relief the innermost meaning and majestic importance of God's House. In historical episodes and impressive scenes, the development of the Sanctuary idea is to be featured. Prominent personalities, well-known denominational leaders, children, youth, adults, celebrated musicians and singers, small and mass choirs, will participate in a delightful and dignified demonstration in stressing the purpose and place of "God's House" in our midst.



INVINCIBLE

The wisdom of the early leaders of Methodism is clearly evident in their unfailing and unyielding emphasis on the imperativeness of having a place to worship and to redeem human life to richer and higher values. Interpret history as we may, if we are to make real progress toward the realization of the blessings of the fatherhood of God and the brotherhood of man, the Sanctuary in its relation to the experiences of mankind has been and increasingly must be a radiating center of heavenly light, penetrating this world's gloom. If these centers are not maintained, whether they are in city or country, in crowded metropolitan sections or in the scattered, lonely byways of our nation's mixed populations, it will throttle and thwart the processes of redeeming mankind and of establishing a Christian social order. In giving the Sanctuary special place in the program of the next General Conference, the active cooperation of all our youth groups, as well as of the entire united church, is coveted. We trust there will be much prayer and solicitude for the effectiveness of this presentation in the hearts of all Sanctuary-lovers in all parts of our far-reaching Zion.



Grateful acknowledgment is made to ZIONS HERALD for the opportunity of announcing the service. Underscore the date while we prayerfully await this challenging occasion.

NEW HORIZONS FOR YOUTH

World-Builders at Work

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Clarence F. Avey

They Forge Ahead

In view of the persistent attempt in our regimented world to circulate racial propaganda adverse to the Negro, it is a privilege to record advances that are made in spite of defamation and opposition. As February of the present year has passed by, when Lincoln's birthday draws attention to the Negro people and their aspirations for greater freedom, members of that race have given abundant evidence of their capacity for superior achievement.

Those who have seen the screen version of "Gone with the Wind" may have been, as I was, equally impressed with the superb acting of Hattie McDaniels in the part of the Negro mammy and the parallel lack of mention made of her part in the production in the advance publicity. It is gratifying to learn that this outstanding part received the Academy of Motion Picture Arts and Sciences award as the best "supporting actress" characterization of the year 1939. This is the first time a member of the Negro race has won an Academy award.

In the recent contest of "America's Town Meeting of the Air," when hundreds of contestants offered their essays on the subject "What Does American Democracy Mean to Me?," second prize was won by George N. Leighton, student at Howard University, Washington, D. C., a Negro institution.

Professor George Washington Carver, world-famous Negro chemist, whose work with the sweet potato and the lowly peanut has produced hundreds of useful variations of these products, recently gave the sum of $33,000 to establish a foundation to continue research work in this field. Dr. Carver, now an aged man, presents his life savings as a contribution to human welfare. Whites have often emphasized the Negro's need for help. Now comes the Negro to give out of his store to make life better for white and black alike.

If Lincoln Were Here

"Is our democracy true to Lincoln?" inquires a youthful writer in that interesting little magazine *World Youth,* and then proceeds to give some glaring instances of violations of democracy at the very point where the great Lincoln is supposed to have made his greatest contribution, the freeing of the slaves. After seventy-five years of discrimination and mistreatment of the race he freed, one is inclined to wonder what the Emancipator's feelings would be if suddenly he were to appear on the American scene. Would he be satisfied with the sacrifices of the Civil War?

An incredible story comes out of Washington, the nation's capital, in connection with the première of the movie production of "Abe Lincoln in Illinois." A Washington newspaper and the theater in which the showing was to take place searched the city for the individual who most closely resembled the man whose memory is enshrined in the Lincoln Memorial. At last he was found, but when he went to claim his small award in money and the greater boon of publicity, he was greeted by picketers whose ensigns made it plain that "white" theaters in Washington must be kept free from Negroes. The "Lincoln" of 1940 happened to be a member of the race that the original Lincoln had freed!

Civil Liberties

No youth organization in the country is more of a subject for controversy than the American Youth Congress. Its recent decision to retain representation of Communists in its ranks, despite strong pressures to expel them, demanded courage. Whatever the practical outcome of the decision, the reasons offered by the Youth Congress members for their resolve are of real importance.

The coming of war last September marked an increase of pressure against minorities and dissenters everywhere. In most of the nations that are in active conflict, this suppression has been ruthless; for example, the penalties that have been meted out to Christian pacifists in France, that "apostle of Christian civilization," which is purported to be fighting a war against oppression and on behalf of freedom. Say the Youth Congress members: The refusal to tolerate minorities, and in particular the Communists, is the beginning of the suppression of all civil liberties. Witness Italy, Germany (!), Austria, France, and Canada. America, if she is to protect her democracy and the liberties of her citizens in a world where democracy is a vanishing quantity, must give right of expression to minorities, even those with whom we may heartily disagree. This contention is worth serious thought on the part of all young Americans who love the principles of democracy.

On the Youth Front

"Go into politics, young man!" was the advice recently given by the former governor of Wisconsin, Philip F. La Follette, in an address to students of Yale University. The speaker described conditions of unemployment and distress which he claimed represent great danger. "If you have any real convictions about preserving the American way of life on this continent, then get into the fight, and get into it before it is too late," he urged.

Fifty vacancies for the apprentice school at the Boston Navy Yard recently brought 6000 boys and young men between the ages of 16 and 22, who thronged the application offices. These young men wished to be accepted for a four-year course to prepare themselves for such trades as blacksmith, boatbuilder, and machinist. The number of applications in proportion to the positions available indicates how great the pressure of unemployment still is on the youth of the land.

We are fond of acknowledging the Bible as the leading best seller. Recently another has been discovered in the American Boy Scouts' Handbook, which has sold to a total of 6,100,000 copies since its first publication in 1910. It ranks next to the Bible among American best sellers. More power to the Scouts and their fine little handbook!

While religious instruction for pupils of New York State schools, to be given on "released time," is being vigorously opposed by teachers, Pittsburgh, Pa., schools, under the leadership of the city superintendent of schools, a few months ago inaugurated a regular course of religious education with full graduation and college entrance credit. Required class attendance three hours weekly in the church of the student's choice is the basis of credit.

PERSONS

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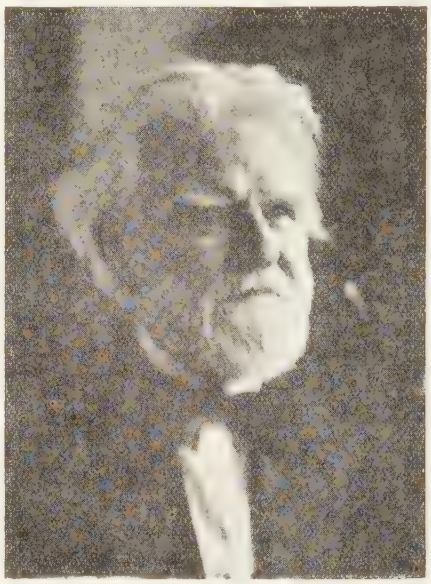
Rev. Charles S. Otto, district superintendent of Boston District, will be the speaker at the noonday Lenten service in Keith's Theater, Lowell, Wednesday, March 20. In the evening he addresses a union Lenten service in Marlboro.

Trinity Methodist Church, New Bedford, has suffered an irreparable loss in the recent death of Curtis H. Stiles. Mr. Stiles joined the Methodist Church in his early teens, and remained a devoted and active member throughout his life. He had been the secretary of the board of trustees since the union known as Trinity was effected.

Rev. Alfred Woods, who lives in St. John's, Newfoundland, when he isn't visiting in Massachusetts, his home for seventy-three of his nearly ninety-three years, has busied himself this winter editing and publishing another book. "Supernatural Prophecies" he calls it. There are chapters on such themes as "The Incarnation," "Messianic Prophecies," and "The Person of Christ," and a final section consisting of "Select Hymns and Poems." It is not often that a person of Mr. Woods's age retains the mental alertness which this book represents.

The career of that pioneer poet of the social gospel, Edwin Markham, came to a close on Thursday of last week with his death at his home in Staten Island, N. Y., of pneumonia. Had he lived until April 23, he would have been eighty-eight years old. It was Edwin Markham's poem "The Man with the Hoe" that suddenly lifted him to fame. Rev. William L. Stidger, in his biography of Markham published seven years ago, pictures the poet as he delivered "The Man with the Hoe" for the first time, in 1899, at a literary gathering in the home of Carroll Carrington in San Francisco. Overnight, Markham became famous as the world's greatest poet of the underprivileged. "His sympathy for the hungry of the earth," wrote Dr. Stidger in an article for ZIONS HERALD entitled "The Miracle of Markham," "has never been blotched by luxurious living. It is more than mere theory. It is a part of his very life." Many other poems of Markham's have been widely quoted—for example, "Lincoln, the Man of the People" and the two quatrains "Outwitted" and "The Third Wonder." Mr. Markham has been a frequent contributor to ZIONS HERALD, his lines on "The Sonnet" having appeared in these columns only last August. The poet was born in Oregon City, Ore., but came of the oldest colonial stock in Pennsylvania and New England. In 1897 he married Anna Catherine Murphy. A son, Virgil Markham of New York City, survives. Dr. William Lyon Phelps, professor emeritus of English literature at Yale University, delivered the eulogy at the funeral services, held Sunday in All Souls Universalist Church, Brooklyn. A recording of "The Man with the Hoe," made by Markham shortly before his death, was played.



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THE LATE EDWIN MARKHAM

Dr. Harry F. Ward has resigned from the American Civil Liberties Union, of which he has been chairman for twenty years, in protest against the recent decision of the organization to bar from office or national committee membership Communists, supporters of fascist régimes, or sympathizers with native organizations having obvious anti-democratic objectives. Dr. Ward is professor of Christian ethics in Union Theological Seminary and secretary of the Methodist Federation for Social Service.

Mrs. Clara Swift died March 2 at her home, 6 Arion Street, Dorchester, after a year's illness. She and her husband, the late Horace Swift, were well known in New England Methodism. The funeral, held at the Burroughs Funeral Home in Dorchester on March 5, was conducted by Rev. Herbert T. Coontz, pastor of Copley Church, Boston, assisted by Rev. Walter Healy, twice pastor of the family, and Rev. Alliston B. Gifford, a longtime family friend. Interment will be at a later date in Falmouth. Mrs. Swift is survived by a brother, George C. Boultenhouse of Hyde Park, and a sister, Miss Caroline A. Boultenhouse of Dorchester.

Rev. Arthur Lee Kinsolving has resigned the rectorship of Trinity Church, Boston, after ten years of service, to become rector of Trinity Church, Princeton, N. J., where he will have a special opportunity to minister to university students. His resignation will take effect September 1.

Word comes of the unexpected death in Paris, France, of Lyndon Hewitt Oak, son-in-law of Mrs. Raymond and the late Judge Robert F. Raymond. Mr. Hewitt had been representing, in Europe, a Boston firm for more than two years, during most of which time he and Mrs. Hewitt (the former Grace Raymond) had lived in London. Their home had previously been in Tulsa, Okla., for several years. Another recent death in Judge Raymond's family is that of his sister, Mrs. Ward B. Stevens of Stamford, Conn.

"Dr. and Mrs. Elmer A. Leslie and son James were with us nearly a month, and it was a delight to have them," writes Rev. Carleton Lacy from Shanghai, China, February 12. "Dr. Leslie preached at the Community Church, addressed the Nanking Theological Seminary students and faculty twice, spoke to the combined staff meeting of the Shanghai Y. M. C. A.'s, was guest of honor and spoke at a banquet given by the Soochow University Christian Fellowship, attended the Kiangsi and China Annual Conferences, visited our work in Nanking, and met many friends old and new. The Leslies left last week for India, where Dr. Leslie is booked to give a series of addresses at the Leonard Theological Seminary."

Hon. Sam Jones of Lake Charles, La., who will take office in May as chief executive of his state, is a Methodist and a church steward. Before being elected to the governorship, he had won a reputation as an able lawyer.

Dr. John H. Finley, editor emeritus of *The New York Times* and an internationally known figure in the fields of education, arts and letters, and journalism, died in his sleep early Thursday morning of last week at his home in New York. He was seventy-seven years of age. "Dr. Finley embodied the finest elements of the Scottish character,"

says *The Boston Herald* in an editorial. "In an age of utilitarianism, he cherished the classics, and in his writings he practised them. . . . As editor of the *Times*, he quoted Thucydides and the Bible as readily as the news dispatches."

EVENTS

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A special quarterly conference of Wesley Methodist Church, Springfield, held on Thursday, February 29, adopted a recommendation of the board of trustees that a new religious education unit and chapel be erected on the westerly side of the church property at an estimated cost of approximately $117,000. The plans for the religious education unit include a gymnasium-assembly hall, church offices, classrooms for the elementary division and the junior high department, and a children's chapel. Committees will be appointed and bids secured for the approval of the entire church at the annual meeting on April 11. Alec W. Percival of Springfield is the architect. Rev. John Hoon is the pastor of the church.

"Viborg property destroyed" is the text of a cablegram from Rev. Karl Hurtig of Helsinki, Finland, just received by the Board of Foreign Missions. Before the air bombardment of Viborg by Russian planes, the Methodist Church had three churches and a children's home in that thriving center. It is presumed that all four properties have been destroyed by the continual bombing. Dr. Hurtig was elected a delegate to the coming General Conference in Atlantic City, but he plans to remain in Finland and be of what service he can to his distressed countrymen.

The spring meeting of the Springfield District Methodist Fellowship will be held at the Methodist Church in Greenfield, Wednesday evening, April 10. Following the dinner, served at 6.30 P.M., the music program will be in charge of George C. Roberts of Wesley Church, Springfield, and the speaker of the evening will be Professor William G. Chanter of Wesleyan University.

A Health House is to be erected at Baxter Seminary, Baxter, Tenn., by the Tennessee State Chapter of the Daughters of the American Revolution, as its Golden Jubilee Project. Groundbreaking ceremonies, including the sealing of the cornerstone, were planned for Wednesday of last week, with Mrs. Walter M. Berry, state regent of the D. A. R., making the presentation, and Dr. Harry L. Upperman, president of the school, the acceptance. A complete unit is scheduled to be finished next year, and it has been announced that a resident physician and staff will be placed in charge of the hospital. Baxter Seminary is a Methodist school for mountain boys and girls in the Upper Cumberland section of Tennessee.

The tenth annual Founders' Day observance of Boston University will be held on Wednesday of this week, at two o'clock, in Trinity Church. This is in accordance with the tradition which places this celebration always on March 13, the birthday of the first president of the university, William Fairfield Warren. The present president, Dr. Daniel L. Marsh, will depart this year from his previous custom of choosing as the theme of his Founders' Day address the life story of one of the founders of Boston University, and instead will depict the turbulent development of one of the university's oldest departments. His subject as announced is "All Noisy on the Medical Front: The Romantic Story of Boston University School of Medicine."

Among the speakers on the program of the annual session of the Troy Conference, to be held at First Methodist Church, Saratoga Springs, N. Y., March 28 to April 1, are two members of the staff of Zions Herald, Rev. Raymond H. Huse, superintendent of the Syracuse West District, Central New York Conference, and Professor Halford E. Luccock of Yale Divinity School. Dr. Huse is to give an address on "The Gibraltar of Methodism," and Dr. Luccock is to be the Conference lecturer, having as his general topic "Old Lights in a World of Low Visibility." Bishop Francis J. McConnell of the New York Area will preside, and Rev. Ralph W. Kelley, a former member of the New England Southern Conference, will be Conference host.

The Lacount Class for Men, of College Avenue Methodist Church, West Somerville, celebrated its thirtieth anniversary with a banquet at the church on Thursday evening of last week. It was also the annual Family Night. The guests included the present pastor of the church, Rev. Archiver J. Strait, and Mrs. Strait; a former pastor, Rev. George E. Heath of Worcester, and Mrs. Heath; and two former assistant pastors, Rev. Hamilton M. Gifford of Cambridge and Rev. George A. Butters of Arlington, and their wives. Letters were read from Rev. Lynn J. Radcliffe of Syracuse, N. Y., and Rev. Herman D. Berlew of Orono, Maine. The oldest living former president of the class, F. E. Warren, was master of ceremonies. John O. Currie is the present president, and John A. Carey is the teacher.

Two weeks of Religious Emphasis began at Boston University on Monday. Planned by the students, the annual program this year will embrace twenty-five special services in addition to daily morning worship meetings.

On Hearing Edwin Markham

Ralph Godfrey Saxe

These things I saw:—an oak with branches spread
Whose strength ten thousand tempests had withstood,
With leaves still green, erect and tall its head,
And in the heat of day its shadow good;

A meteor, flashing in the dark of night,
Giving a shape to forms till now unseen,
Flooding a hillside with revealing light,
A vision—and forevermore, a dream;

The tumult of the trumpets and the strings
Stilled in an instant by the maestro's hand—
A pause—a gesture—and at once there springs
A melody, harmoniously planned;

The darkness of the night with blackened sky,
Hidden the earth—then, suddenly, a ray
Beyond the east gave promise from on high
That soon on earth would come the birth of day.

Everyday Living

(Continued from page 244)

know-it-all, telling people where they were wrong and putting them right. He was always arguing, and became rather unpopular for it.

A kindly old Quaker friend told him that he would learn more if he talked less and listened more. Franklin took the hint, changed his tactics, and became a man of great influence.

How fortunate it is if we have a wise friend who will take the pains to show us our weak spot, if we do not see it. It may make us angry, if we are silly, but time will show us otherwise.

Jesus called Simon Peter a "rock"; shifting sand had been a better name. But it takes time, tact, and tenacity to make a man, hardening what is soft within him, and softening what is hard.

What's in the Movies

★

LILLIAN WHITE

"Strange Cargo"

This intriguing film is indeed strange cargo for the American moving picture theater. Though cast in the mold of a story of convicts escaping from a penal colony, it develops a definitely religious theme. It is thought-provoking, leaving one in a meditative mood. Its spirit glows in the memory long after the photoplay casts its last ray of light across the screen. It will be remembered, not for its distinctive presentation, but for the profoundly significant and universal problem with which it comes squarely to grips. It might be stated thus: Is man fundamentally and incurably bad, that is, self-interested, or is there something in everyone of that greater love which makes a man lay down his life for a friend?

Six men escape from the prison colony. A girl who is trying to get back to the mainland attaches herself to the party. Much of the story is of these seven souls as they fight their way through the horrible jungle, then face days of thirst adrift in a small boat on the ocean. The struggle through the jungle gives one something of the feeling of "Pilgrim's Progress." In the group is a man who walked into the prison one day with a gang of convicts returning from work. This man is, I take it, the "strange cargo," and represents to me the good that is in man's heart. Others might label him differently. This part, played by Ian Hunter, is perfectly cast. He makes no fuss about it, trying to look glorified or sanctified, like Anna Neagle in "Edith Cavell," for example. He simply moves into the story and out in his kindly, unassuming manner.

The other characters are well cast too, which confirms the idea that acting is not so all-important for good movies as many people think. I wonder if Clark Gable can act. I have always seen him in the same kind of rôle, and that personality fits this picture. Joan Crawford suits perfectly the hard, tough girl of this story.

Not only does this picture point up the good that is in every human creature, but it calls this good God. Look for God in your heart, it says. "Know ye not that ye are the temple of God?" To cling trustingly to a wooden cross and repeat petitions for one's own safety is not true religion. Prayer in this story is "the soul's sincere desire" for another's good. The Bible is read effectively a number of times, throughout the picture. A map of the way out of the jungle is drawn on its flyleaf.

There are those who will call this picture the sentimental optimism of liberal Christianity. Those who think more of the God who transcends man than of the indwelling divinity will not wholly approve. There is a chance to draw some dangerous or doubtful conclusions, though they are not necessarily implicit; for example, that it is right for a woman to give herself to a man she loathes to save the one she loves from imprisonment, or that going to war might be considered giving your life for your brother rather than killing him. On the whole, however, I believe church people will be glad that Metro-Goldwyn-Mayer has brought this story to the screen.

"They Came by Night"

"They Came by Night" is a mystery story with more than a plot. The more is mostly the characterization of the lovable, tubby little jeweler by Will Fyffe. The rest of the parts support him smoothly enough, even if they are not so outstanding. The story concerns the theft of a famous ruby and does not involve as much fighting and killing as do most crime pictures. Temperance workers will object strenuously to the scene where a young man is induced to get drunk so as to make a more scientific speech on the bad effects of alcohol, but this sequence has unusually clever camera work. The young man grows taller and taller as he feels high above the rest of the world. As he looks down, his friend Will Fyffe is only a tiny figure far below.

Things to Think About

★

WORTH M. TIPPY

A correspondent who attended the recent White House Conference on Children in a Democracy comments as follows: "The Catholics are well represented and set the limits of discussion and action in accord with their own points of view. The Protestants, however, were not represented."

Another correspondent writes: "I have observed in my work that the Catholics are always officially represented on all important committees: the Protestants very seldom."

Governmental salaries—The President of the United States receives $75,000; cabinet members, $15,000; senators, $10,000; representatives, $10,000; Supreme Court justices, $20,000; librarian of Congress, $10,000.

In the U. S. Army, the chief of staff receives $10,500 (including allowance for living expenses); major generals, the same; colonels, $4000 and allowance. In the U. S. Navy, admirals receive $8000 and allowance:

The salary for solicitor general, director of prisons, and chairmen of the Power Commission, Federal Trade Commission, Interstate Commerce Commission, and Social Security Board is $10,000.

In 1936, 13 business executives received above $300,000, of whom nine were in General Motors, the chairman of the board receiving $561,311. Ten screen and radio stars received above $200,000, topped by Gary Cooper at $370,000. Other executives: president of the American Telephone & Telegraph Company, $210,650; Bethlehem Steel, $180,000; Remington-Rand, $118,371; Standard Oil, $122,500; F. W. Woolworth Company, $216,443; Kraft-Phoenix Cheese, $150,000; Du Pont, $129,406; Montgomery-Ward, $100,160. The congressional committee reporting these salaries published a long list of executives receiving salaries and other payments aggregating $50,000 and above, many above $100,000.

Every year since 1934, the Federal Department of Labor has called together for a week's conference the state departments of labor, the executives of state federations of labor, and a few representatives of national agencies directly interested in labor legislation, including Protestant, Catholic, and Jewish religions. As many as forty-two states have been officially represented at a given conference, which is a large percentage.

The federal and state officials work together with zeal and harmony. So far as these officials and departments are concerned, the old controversy of state rights versus national authority has passed into a new and hopeful phase of mutual understanding, common objectives, and free cooperation.

The 1938 conference, in its attitude toward child labor, was unanimous in support of the child labor amendment; and also took the points of view that the minimum age for leaving school for full-time employment should be no lower than 16; that between 16 and 18 employment in hazardous occupations (to be determined by state departments of labor) should be forbidden; that the work day for children under 18 should never be over 8 hours, or over 40 for a week; that night work from 8 P.M. to 7 A.M. should be forbidden; that there should be double compensation for accidents; that the state departments should be given authority to see that compensation for injured children shall be directed to secure their rehabilitation, and if necessary their reeducation.

The federal department is giving constant technical assistance to the states, always on request by state officials, on legislation, on organization of state departments and their operation, and on inspection.

Christian Pacifist Convictions

A LENTEN DECLARATION FROM THE PACIFIC COAST

Thirty-three prominent Christian leaders of the East have published a statement with reference to the present war. We salute these men as brethren. But if their statement is meant as an interpretation and criticism of the position which we as Christian pacifists hold, we must express our hearty dissent.

As ministers of the gospel, we the undersigned wish to make our own convictions clear: We do believe that war under any circumstances is unchristian. But we will not admit either "intellectual confusion" or "moral callousness" concerning issues involved in the war. We do "discriminate between belligerents." We do not "ignore the reality of relative but important distinctions between the contending parties."

We recognize that "victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship, and international cooperation which are fundamental to a Chritian world order." But we also believe that *security* and *peace* are fundamental to a Christian world order. We cannot forget that justice and security were for years denied the German people by the very governments now fighting Germany and that such a denial gave Hitlerism its opportunity. We question whether a war waged in behalf of justice and security by those who so long denied these values to others is an adequate atonement for such a denial. We seriously doubt whether a military victory by those who denied justice and security to their former enemies will be the prelude to a peace in which justice and security will be enthroned in the international order. Certainly the values of peace itself are now being ruthlessly destroyed by the war which is being waged.

We believe that there is a more Christian method than war for expressing our moral judgments and resisting the evils involved in the present conflict and the world situation which has caused it.

Participation in war would involve us in lies, in hatred, in slaughter, and in an increasingly totalitarian strategy. We do not believe the kingdom of God demands such weapons or can be defended by them.

The method upon which we would rely is not negative. It is as aggressive and dynamic as the coercion of the cross. Instead of obliging us to lie, hate, and kill, it obliges us while resisting evil to love even those who call themselves our enemies, to feed and minister to them, and to try to overcome the evil in them with good.

What we propose is a very definite loyalty to all the values of civilization and Christianity, an immovable determination that those values shall be preserved, a willingness to suffer and die for their preservation, a faith that suffering and death, endured rather than inflicted, are the way of the cross but also the way of redemption.

We recognize that "throughout Christian history" the "majority in the churches" have assumed that when they are "convinced that their nation is engaged in resistance to aggression or in defense of international order they must obey its call." But we refuse to believe that any question of ethics is to be decided on the basis of what the "majority in the churches" have assumed in the past. Christians have ever been tardy in understanding and applying the principles of Jesus. We do not assume to be better than our predecessors or our differing contemporaries, but we do believe that the emerging spirit of Jesus leads us to this newer interpretation, which is, after all, only a reaffirmation of the position of the early Christians.

We offer no immediate panacea, but suggest the calling of a world conference of neutral nations, the persistent offer of mediation, the building of machinery for peace so that access to raw materials, markets, and the administration of colonies shall be shared in a democratic spirit. We do not propose a selfish aloofness from the world's tragedy, but affirm that if we follow the way of Jesus we shall not betray the English or the Germans, the Finns or the Russians, the Chinese or the Japanese. We hold ourselves in readiness to make any sacrifice which Christian intelligence demands in behalf of all these peoples.

We bear humble witness to this faith: The way of Jesus with all its risks and demands is a better way to serve one's own or any country than the way of war, which inherently denies the universal fatherhood of God and the highest expression of that fatherhood which is the cross.

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—JOHN 21.

Providence District Letter

★

JAMES V. CLAYPOOL, Superintendent

For the first time in memory, the Italian congregation on Broadway in Providence was host to the Providence District Ministerial Association at its meeting on January 28. Excellent hospitality was shown, and the special contribution to the program made by Rev. P. Q. Brooks, Rev. R. L. Roberts, and others were appreciated by those in attendance. The Italian Church is looking forward to a woman worker in the near future, when it is expected that a deaconess will be added to the staff of this promising work.

The church at Warren, R. I., was host to the Conference Youth Council on January 21, at which time Dr. Edward D. Staples of Chicago, executive secretary of Methodist young people's work, discussed problems of Conference, district, and circuit.

The Providence Epworth League Union, through the proceeds of a "Professor Quiz" program and the added assistance of J. W. Peck of East Providence, was able to provide two hardwood floors for the living rooms of the Providence Deaconess Home. This has resulted in additional gifts to renovate the rooms completely. Fliedner Hall in Pawtucket is enjoying exterior and interior renovation which adds greatly to the attractiveness of this working girls' home, conducted under deaconess auspices.

The District Epworth League organization celebrated its fiftieth anniversary February 22 with a convention at Mathewson Street Church, where it was originally organized. The three outstanding features were several college speakers representing warring nations of Europe, an address by Rev. E. F. Studley, who was one of the founders in 1890, and an address by Rev. Amos A. Thornburg.

The same day, the Old Colony Circuit held its thirty-fifth annual banquet at East Weymouth, with an excellent attendance.

A few more congregations held International Fellowship teas last month than a year ago. Some of the national songs, informative talks, and "international refreshments" appear to have met with a worth-while response. One letter of recent comment states, "It is exciting to be a Methodist in these days of our revitalized church."

South Street Church, Brockton, held its thirty-eighth annual Church Home Night on February 7. Mrs. S. E. Ellis, widow of the pastor who established this custom, Miss Mary Pearson, who was called from membership in South Street Church to be a missionary in Mexico, and the district superintendent were guests of the evening. Those attending filled the places at the tables and enjoyed the evening's program.

Several leaders of work with children were able to attend the religious education conference in Boston on February 27, when Miss Edith Welker, staff member of the Board of Education in Chicago, presented vital information.

The district superintendent spent all night on the road for the first time when trying to reach Mansfield from Boston during the Valentine's Day storm. He feels thankful and fortunate to have got through the snow the next day, even though two dates had to be canceled because the places could not be reached. He drove unscathed through the September 21, 1938, hurricane, too.

Improvements at East Greenwich Academy have been undertaken during recent months. The last action that indicates forward-looking insight has been to take initial steps to secure the adjacent property known as the Old Quaker Meetinghouse. An historic and useful piece of property will be added to the campus if the acquisition of this land and building can be consummated.

We are watching to see how many classes, and which classes, in our church schools will succeed in their effort in the Win Three program of the Board of Education. The first forty classes to sign up were in five churches—East Greenwich, Hanover, Cranston Street, Providence; North Attleboro, and Centerville, West Warwick. These happen to be the first five chiefly through their ability to meet soon and get organized, but the average of eight classes from each school it is hoped will be maintained throughout the district.

It seems as though there had never been such admirable arrangement of services during Lent. The pastors and local committees have certainly taken care to plan thoroughly for awakening a spiritual response among the individuals served. If it were not unfair to others, I should like to list some of the marvelous programs. Special themes and topics showing thought and acumen, special speakers of note, and the use of John R. Mott's new volume for study, "Methodists United for Action," are samples of the varied and tempting treats offered.

Local factors determine the proportion of attendance relatively of men and women, and of adults and children. There are large congregations reported where more men were in morning service than women, or where half of the attendance regularly is of youth. Church schools and Epworth Leagues show

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interesting comparisons between men and women.

The provisional meeting of three women representatives from each local charge will have been held by the time of publication of this letter. The keen interest and vital inquiries displayed indicate wholesome sentiments on the part of the women who enter a new organized relation in the united Methodist Church. The future of woman's distinctive work should gain fresh impetus everywhere as a result.

The interest of laymen generally in the lay activities movement causes many hearts to rejoice. It seems to me that there is a renewed interest in temperance and the drinking situation, too. The insight of lay men and the faithful, steady vision of pastors throughout the connection make a deep impression. A layman who was present at the organization of the District Epworth League fifty years ago said, after visiting the recent convention of the organization, "I believe the religious awakening is already here. They seem to have it. They don't try to save their souls the way we used to do, but they show an unmistakable earnest and devout concern for themselves and others."

I am happy to report that during the winter season there has been no serious illness and no bereavement in any of the parsonage homes of the district.

Mid-Year Institute

The Annual Mid-Year Institute of the Merrimac Valley Circuit Epworth League was held March 1-3 at Parker Street Methodist Church, Lawrence. The pastor of the church, Rev. Clarence A. Morrill, acted as dean and host pastor for the second consecutive year. The Institute Commission consisted of Miss Lillian Call, president of Merrimac Valley Circuit, Miss Dorothy Madden of St. Paul's Church, Lawrence, and Miss Evelyn Clark of the North Andover church. Miss Bertha Downs of Salem, N. H., served as registrar.

The theme of the institute was "Living Horizons for Leaguers." The following were the classes of instruction and their teachers: "The Horizon of Truth," Rev. Robert Leslie of Boston University School of Theology; "The Horizon of Brotherhood," Rev. Kuranosuke Sasaki of Boston University School of Theology; "The Horizon of Experience," Rev. John Swomley of Boston University School of Theology; "Who Bids for the World," Rev. Joseph D'Alfonso of Methuen; "The Possible You" (for girls), Miss Helen Page, local director of the Girl Scouts in Lawrence; "The Possible You" (for boys), Rev. Gerald Jones of North Salem, N. H.; "Bringing Jesus to Juniors," Mrs. Byron O. Waterman; "Jesus Meeting *Our* Problems," Rev. Sven Laurin of Salem, N. H. The classes, divided into two periods, were held Friday evening, Saturday morning and afternoon, and Sunday afternoon.

Rev. Osgood Bennett of Boston University School of Theology was in charge of the music and the directed recreation throughout the institute. Devotional periods were conducted by Rev. Wesley Logan of Boston University School of Theology and Rev. John E. Collier, the assistant dean of the institute and pastor of People's Church, Bradford.

The banquet came Saturday evening with Rev. John Swomley as the special speaker and Miss Lillian Call as the toastmistress. Moving pictures of the New England hurricane followed, presented by the New England Telephone & Telegraph Company.

A "Departmental Quest Period" for half an hour Sunday afternoon, under the leadership of the circuit officers, gave the students an opportunity to criticize the institute and to make constructive suggestions for improvement next year. The institute closed with a candle-light communion and reconsecration service at 6.30, conducted by Mr. Morrill.

Bits of Fun

Betty's mother tried the familiar method of reproach.

"You know, Betty," she explained the other day, "when I was a little girl I had to do what my mother told me, and when Grandmother was a little girl she had to do what her mother told her."

"H'm," said Betty, "I wonder who started that silly game!"—*Manchester Guardian.*

The teacher was explaining the origins of her pupils' names. To Johnny Baker she said: "Your name was derived from people who made their living baking bread, cakes, etc." To Bobby Smith: "And yours from people who worked as iron and coppersmiths."

A youngster named Berg piped up: "I guess, teacher, my forefathers were icebergs." —*Exchange.*

Mrs. Across-the-way—Did you get your husband a surprise for his birthday?

Mrs. Neighbor—I'll say I did. You never saw a more surprised man in your life.

Mrs. Across-the-way—What did you get for him?

Mrs. Neighbor—Breakfast.—*Selected.*

A Sunday school teacher asked his class if anyone knew what divers diseases are. Arthur Smith at once had a brain wave about it. "Yes, sir, I know, sir," he answered, all excitement. "They're fish bites!"—*Methodist Recorder.*

"I sometimes wonder, Mr. Highbrow, if there is anything vainer than you authors about the things you write."

"There is, madam—our efforts to sell them."—*San Francisco Chronicle.*

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"So Youth May Be Informed--"

"SO YOUTH MAY BE INFORMED—"

REGULARLY, thousands of young people such as those pictured here, are reached by the Board of Temperance of The Methodist Church, as it seeks to aid youth in an intelligent facing of the liquor problem, gambling, and similar social evils.

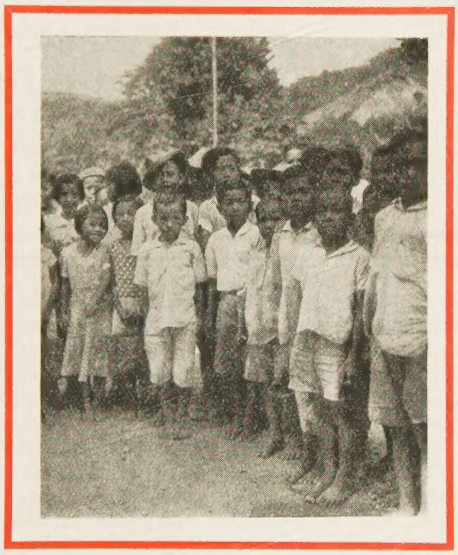
Above, left, typical students reached through Wesley Foundations and on the campus of Methodist colleges and universities. Right, commission on "Enemies of Christian Living," of Christian Youth Conference of North America. Right, in circle, representatives of a local church young people's group visit the office of the Young People's Department at The Methodist Building, Washington. Lower right, the photographer gets photographed, at the National Conference of Methodist Youth. Below, a summer Institute group discussing "Youth Facing the Liquor Problem."

Methodism in the Philippines

Forty years ago, when Bishop James M. Thoburn preached the first evangelical sermon in Manila, there was not a Filipino Methodist in the Islands. . . . There were those who had broken with the church in power, but they were not related to Protestantism.

Today there are within the main island of the Philippine archipelago 95,000 members of the Methodist community—87,000 of them full and preparatory members of the church. And church membership in the Philippine Islands is not a simple matter, it is not mere signing of a roster, or transferring from another church.

For four hundred years Roman Catholicism has had its hands upon the life and thought of the people. It has taught the Filipino all he has known of religion, it has baptized his fathers and his children, it has married him, it has buried his loved ones. It has stood in his barrio (village) all the days of his life and has been the structure around which all else has been builded. To leave that faith, or what was left of it in him, and join a protesting group, a group without power or pomp or ceremony or anything "colorful" to appeal to his imagination, has taken real courage—and real conviction. But 95,000 people have broken with that past and joined the Methodist Church; and many times that number are adrift from the old faith, but not yet ready to join Methodism. But they are "protestants" in the original sense of the word, and Methodist pastors minister to them in many ways.



Children of a Filipino Village

But this is not the whole story of Methodism in the Philippines. . . . There are 31,000 Sunday school pupils enrolled in more than 400 different schools, most of them in the barrios where the great mass of the people live. Sixteen thousand young people—most of them high school and college students—are enrolled in Epworth League chapters. And, lest one think the story has run its course, there were 5,000 children baptized by Methodist pastors in the year 1937-38.

All of this great group of Methodists are being served by 96 Filipino pastors who are members of Annual Conference—96 men, mostly young men, who have grown up within the Methodist fold in the past thirty years; and by 53 local preachers and 48 unordained national preachers; and by an able group of deaconesses trained by the Woman's Foreign Missionary Society. Much of the work of the Sunday schools is under the direction of the deaconesses and Bible women; and many of them have charge of kindergartens, choirs, and special classes for and work among women.

All this program of churches and of church activities has not "sprung from the soul unassisted." It is the fruit of the labors of the early Methodist missionaries called to service by Bishop Thoburn and the Board of Foreign Missions, and the labors of the present small but able corps of missionaries now on the field. They planted the seed and it found fertile soil and produced an hundredfold. The dean of present-day missionaries in the Islands—the Rev. Brandt O. Peterson, D. D., of Lingayen, one of the first to follow Bishop Thoburn—can tell many a tale of the days and nights spent in the saddle or slept on the hard benches of the old churches, and of danger from horses on ravine paths, from floods on swollen rivers, from human enemies and disease-enemies. But through it all he labored and planted Protestant Christianity firmly and forever in Cagayen Valley—a valley covering three provinces and the best farming area of all the Islands. And Mrs. Peterson can, if she would, tell of the privations and lonesomeness and anxiety and heartaches that were her lot through many of the same days. But neither talk of these things and days, but rather rejoice in the fruit that they have lived to see.

Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Ave., New York, N. Y.

Exhibits Planned for General Conference

One of the most interesting features of the General Conference of The Methodist Church that meets in April in Atlantic City, N. J.,—at least so far as visitors are concerned,—will be the exhibit of the service agencies of the denomination. "Methodism Advancing" is the theme of the exhibit, which will show not only what the church has been doing in the past but what it plans to undertake in the future. It will be a vivid portrayal of the "church of tomorrow." The exhibit will be arranged after the pattern of the "new" church set up by the Uniting Conference of 1939.

The exhibits will occupy an area of 12,500 square feet on the boardwalk level of the Atlantic City Auditorium. The exhibitors include: the Board of Missions and Church Extension, which combines all the fields and services of all the home and foreign mission agencies of the three former churches; the Board of Education, the Board of Publication, the Board of Temperance, the Board of Lay Activities, the Board of Hospitals and Homes, the American Bible Society, the Commission on Peace, and the Methodist Historical Society. The largest exhibit will be that of the Board of Missions and Church Extension, each of the following divisions having part of a unified presentation of its various phases of work: the Division of Foreign Missions, the Division of Home Missions and Church Extension, the Woman's Division of Christian Service, and the Joint Division of Education and Cultivation.

The comfort of visitors and delegates is one of the chief considerations of Rev. H. G. Conger of Chicago, who is in charge of the general arrangements for the exhibit area. There will be wide aisles and open spaces, easy chairs and writing tables, the post office of the Conference, attendants to explain the exhibits, and many other features of comfort and service. Near by will be the chapel with daily services, organ recitals, and periods of quiet; and there will be opportunities for exhibits of motion pictures, for dramatization, recitals, singing of hymns, etc. The chapel will seat 225 people, and will be appropriately fitted for worship purposes. Morning watch will be conducted every day in the chapel, and in the afternoon and evening there will be special evangelistic services under the direction of the General Conference Commission on Evangelism. The several boards also will have programs of worship and of education in the chapel.

Near the entrance to the exhibit the American Bible Society will have a globe of the world, five feet in diameter, showing the centers from which and to which it distributes the Bible, as well as a booth showing the Bible in a large number of the more than one thousand tongues into which it has been translated. The Foreign Division of the Board of Missions will have an endless moving belt of illustrations and panels of its work and of the life of the people in Africa, China, South America, Mexico, the Philippines, Europe, India, Japan, Malaya, and elsewhere. The Board of Temperance will have a vivid portrayal of the "case for temperance"—a graphic presentation that promises to be the "talk of the exhibit."

Other divisions of the Board of Missions and other agencies will use lantern slides, photographic enlargements, motion pictures, literature displays, illuminated maps, original drawings, etc., to illustrate their particular activities, plans, and programs.

Afternoon tea will be served daily in the lounge area.

THE PRESIDENT HOTEL

Newest Hotel on Boardwalk

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of the

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April 24–May 15

Luxurious

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Housekeeping Accommodations Optional

Full Hotel Service

Daily Rates

$3.00 single $5.00 double

SPECIAL CONFERENCE RATES

Bedroom, Bath and Kitchenette—$20.00 Weekly Single
" " " $30.00 " Double

Living Room, Bedroom, Bath and Kitchenette accommodating two to four persons—$40.00 Weekly

Ocean View $50 weekly

Sea Water Swimming Pool

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Spacious Sun Decks

The Franklin Square House

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For thirty-seven years, young business women and students living in Boston have enjoyed the comforts and the home-like atmosphere provided by the Franklin Square House. Accommodations at very reasonable rates, with complete service, are made possible by an endowment fund. A booklet giving full information may be had by addressing The Registrar.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

VACATION EXCHANGE WANTED—Pastor in Kansas City would like to exchange pulpit and parsonage during July or August with someone near Boston. Morning service. Box W, ZIONS HERALD.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

Church Register

HERALD CALENDAR

Missionary Broadcast, Queen Wilhelmina and President Roosevelt speaking, 2 P.M., March 16

Boston Methodist Social Union, Welthy Honsinger Fisher, speaker, Jacob Sleeper Hall, March 18

Book Committee of the Methodist Episcopal Church, annual meeting, New York, March 26

General Conference of The Methodist Church, Atlantic City, N. J., April 24

Southeastern Jurisdictional Conference, Asheville, N. C., May 22

South Central Jurisdictional Conference, Oklahoma City, Okla., May 28

W. F. M. S.—New England Branch, Founders' Day program, "School Days," Wednesday, March 20, Tremont Street Church, Boston. Sessions at 10 A.M. and 2 P.M. *Morning*—Reading, "Our Literature," Sigrid Bjorklund; Writing, Mrs. LeRoy W. Stringfellow; Arithmetic, Mrs. L. O. Hartman; Geography, Mrs. W. S. Mitchell; Spelling Match, Mrs. Harlon W. Packard; Singing Lesson, Mrs. George E. Heath; Class Roll Call; Truant Officer, Miss Mabel Waring; Beginners, Mrs. Alva Mullins; The A. B. Cedary, Miss Annie G. Bailey; Recitation, Mrs. W. R. Leslie. Recess; box lunch, 50 cents (reserve at Branch office, tel. Kenmore 3076). *Afternoon*—Lenten message, Bishop G. Bromley Oxnam; Current History, Mrs. Howard M. LeSourd; address, Miss Florence Tyler, head of the women's division of the Foreign Missions Conference and recently returned from a world cruise.

THINGS TO COME

A newsletter about the church-school materials for April-May

Closely Graded Lessons

THE new series of *Teacher's Guides* for the Intermediate Workbooks in the Closely Graded Lessons has been completed and is now available for each year's work. Teachers who have used the earlier issues of these *Guides* report that they are a great improvement over the preceding series, and are a real help toward more effective teaching. Every teacher using the Intermediate *Workbooks* should without fail have the new *Teacher's Guides*.

Church School Journal

Summer institutes and conferences, vacation Bible schools, camps and camping, will be emphasized in the April issue. Do not miss the description of the Southern assemblies at Lake Junaluska and Mount Sequoyah, written for the *Journal* by Dr. C. A. Bowen; nor the "United Christian Adult Movement," by the late Jonathan B. Hawk.

Background for the Uniform Lessons of April 14 and May 12 will be found in "Hosea, First Prophet of Grace," and "Habakkuk, Through Doubt to Faith," by Dr. Hoggarth. The series of "Waymarks for Drama Groups" will end in May.

The departments for leaders of intermediates, seniors, and young people will carry valuable material for each age group, such as "According to Mine Integrity," by Camilla Wrenn; "Dreams That Harden Into Deeds," by Mrs. Flynt, and "Camp Is Worth Preparing For," by Clarice Bowman. In the Services of Worship, a brief but effective "Hymn Tableau," could be used in many schools.

In response to requests for separate copies of "Information Please" for class use, a reprint of the page is available in packages of twenty-five copies for 15 cents, or one hundred copies for 50 cents.

The Adult Bible Class Monthly

A short course in practical personal psychology will begin in April on "Understanding Ourselves." The author is Donald M. Maynard, professor of religious education, Scarritt College, Nashville, Tenn. Some of the topics to be discussed are: "Physical Health Is Important," "Where Do We Get Our Attitudes?" "We Feel Inferior," "We Make Excuses," "The Blighting Effect of Fear," "Purpose Brings Power," "Achieving Mental Health."

In the magazine section John M. Versteeg will have suggestions for adult reading and study.

"Does the Bible Encourage the Use of Wine?" This will be helpfully discussed by Rollin H. Walker, an outstanding Bible scholar. "The Mason's Mark" is the title of an interesting discussion by F. C. Hoggarth.

The Home Quarterly

"Creating Character in Children," written from the standpoint of parents, is a contribution by L. Foster Wood. Other features of interest will be "A Clinic for Parents," by P. R. and Myrtle H. Hayward; "The Children and Allowances," by Nancy Brewer; "Tomorrow's Citizens," by Eleanor B. Stock; "Outline for Home Department Study Groups"; "The Budget and How It Works."

In "Things to Make," Verna McCully will describe five simple projects for handy people. A frontispiece poem entitled "Like Birds" is the contribution of Edwin L. Taylor.

Other materials in this issue will be "Ithra and Jubal" (a Bible story), by Oliver M. Keve; "A Rural Teacher Finds God" (and incidentally starts a Sunday school), by Amy Atwater; "Bible Acquaintances" (quizzes), by Frederick Hall; "Alcoholic Anomalies," by E. Leigh Mudge; and "Sister Martha's Wayfarers," by Madeleine Sweeny Miller.

The Classmate

The current serial, "Goin' Places," by Maude T. Sarvis, continues the story of discouraging hardships encountered by Crystal and Johnnie, when they try to earn a living by share cropping in the Arkansas delta country. Elizabeth Cavanna has written an anti-gambling story, "The Look," in which a fun-loving girl learns that the young man who gives her good times is at heart a gambler. As a companion for this story, Harry G. Mitchell has an article entitled, "Gamblers Don't Gamble." "Neighbors Across the Bayou," by W. T. Person, will tell of an old family feud, fostered by a younger generation, and ended by an act of simple neighborliness.

"What I Have Learned by Praying" will be a series of three articles by Winifred Kirkland, in which she tells what she has learned about God, about herself, and about her neighbors, from prayer.

Frank D. Slutz has written a series of editorials on "Making Democracy Work," based on nation-wide research done by a special committee of the National Education Association.

"What Is This National Council of Methodist Youth?" and "Methodism's Accent on Youth," by T. Otto Nall, will describe the current activities of Methodism's youth movement.

Portal

An interesting project in social service carried through successfully by a high-school girl is illustrated in the story, "Any Rags," by Eloise Lownsbery, in the April 6 *Portal*. "Song of the Marsh," by the naturalist, Karl H. Maslowski, will help the reader to identify various sounds of nature that are now beginning to make themselves heard.

Illustration for "The Minister's Family," a *Portal* serial

"The Minister's Family," by Florence Crannell Means, is a new serial to begin April 13. Edie and Steve, twins, and the minister's youngest children, by their sympathy and understanding of an underprivileged boy and girl of their community, are an example to the grownups who were inclined to feel that a bad situation could not be helped. This story of one year with a minister's family in the little town of Apache, Colo., shows the importance of the church in the community.

Short stories and articles based on spring activities will appear throughout the month, and in the issue of April 27 there will begin a monthly department of instruction and help for young gardeners.

The Elementary Magazine

"Formal or Informal Worship," by Mrs. George Rice, reports a plan for a Mother's Day service. The May issue will also have a Children's Day pageant by Hazel Younglove. "A Camp for Junior Boys and Girls," by Elizabeth D. Eggleston; "An Extension of Vacation Church Schools," a report of the supervisor of the extension program in Conferences in the Central Jurisdiction, and "Vacation Church Schools, Where, When, How," by Edith F. Welker, are some of the articles to anticipate the summer needs of teachers.

Prof. Sheridan will begin a new series with "Teaching Children to Think." A five-session unit, "Kindergarten Children Learn About Water," will carry appropriate prayers, stories, songs, and pictures.

Boys and Girls Quarterly for Juniors, *Primary Quarterly* for Primary-age children, and *Berean Beginners Pictures and Stories* for the Beginners, provide pupil materials for schools using the Group Lessons.

First Steps in Christian Nurture

In the second quarter issue will be several articles on prayer in the home: "Some Childhood Prayer Problems," by Meta R. Lindsay; "For What Do Adults in the Home Pray?" by Marie Cole Powell; and Dorothy LaCroix Hill's article, "Children's Expanding Prayer Life." In addition, W. Emory Hartman quotes nine occasions on which Jesus prayed. A brief devotional article, "Jesus and Prayer," is based on these.

Picture Story Paper

The cover poem and picture for May 5, "A Little Prayer of Thanks," will add to the child's collection of prayers. The vacation serial, "We All Go Away," continues through May. This is a story about boys and girls who find happy vacations. In addition to the serial story, there will be a Mother's Day cover poem and picture with an accompanying story.

Junior Weekly

"Madanamak," the serial story, is continued in May. Short stories will center in May Day and Memorial Day. "Fun to Make" pages suggest kitchen recipes, a wild-flower guide and wild-flower map.

Free sample copies of church-school periodicals listed on this page may be obtained from any address of THE METHODIST BOOK CONCERN.

Boston University

"NOT ONLY GREATER THAN ANY OF ITS PARTS
BUT GREATER EVEN THAN THE SUM OF THEM"

Its alumni serve the world

The Graduate School

The Graduate School of Boston University draws upon the resources of all departments to provide a curriculum for higher study. Through the agency of this school scholars may make use of the facilities of the other Departments to carry to a conclusion their studies and research problems.

The interest of alumni of this school is, naturally enough, almost entirely absorbed in higher educational problems. Consider, for example, a group of 48 alumni of the School who studied in philosophy there. Of this group of 48, seven are now college deans and one a dean-emeritus, five are college instructors and one a rector.

The influence of the Graduate School is felt in a smaller field than perhaps is covered by any other school or college of Boston University, but that field is on the highest intellectual level of all. From this group of scholars, there go forth every year a small, select group of Masters of Arts and Doctors of Philosophy to hold high the standards of teaching and research at scores of colleges and universities throughout the world. Some continue their careers as members of the faculty of Boston University; others find their way to institutions of higher learning near and far.

Again, there is an example of significant influence from Boston University going out from the institution in ever-widening circles. Scholars who have earned high academic degrees in their studies within its walls go out to hundreds of other institutions and carry on teaching and research far from the original source of the inspiration.

11.

This is the last of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

Where there's a will, there's a way!

REMEMBER BOSTON UNIVERSITY IN YOUR WILL.